1:Lipkind E-5 (1937) 1948 SP9 Caraja SP9

is planted in September, when the first rains come, and manioc shortly after. There is little cultivation beyond weeding. The basic crop is manioc, both the sweet and bitter varieties being cultivated, with maize next in importance. Four varieties each of sweet and bitter manioc and 10 varieties of maize are cultivated. Other crops are: Five varieties of potatoes, two varieties of cara, four varieties of watermelon, three varieties of squash, four varieties of beans, and ten varieties of bananas, as well as peanuts, urucú, tobacco, cotton, calabashes, sugarcane, yams, peppers, pineapples, and papayas. Men do all the work with a little assistance in harvesting and weeding from older women. The *Javahé* are more industrious farmers than the other *Carajá*, cultivating extensive plantations.

Collecting.—A large number of vegetable products are gathered for use as food, medicine, and raw material for manufacture, but only a few are of great importance. The babassu and the buritĺ palms, used for food and textile materials, are among the most valuable. The taquara reed is sought after for arrows. Turtle eggs are a significant item of food during the dry season. Honey is indispensable for feasting.

Hunting.—Although the *Carajá* are passionate hunters, very few of the animals available in the region are eaten. Only the peccary is really sought and constitutes a sizable item in the larder. The other animals that are eaten—the cutia, coati, woodsdeer, monkey, iguana, and a few birds, such as the mutum, jao, and jacu—are killed when encountered but are not eaten by everyone. Peccaries are hunted in a communal drive, the most favorable time being shortly after the beginning of the rainy season when large droves are trapped on islands.

The chief purpose of hunting is to get feathers, and the most desirable birds are the various parrots, herons, the male stork, and the flamingo. The nesting of valuable birds is carefully watched, and the young are stolen and tamed. Feathers stored in small baskets almost constitute a currency, because they are readily negotiable at all times and maintain a stable value.

The principal weapons are the bow and club. The bow, made of a variety of woods but with a preference for juari when available, is round in cross section and about 6 feet (2 m.) long. The arrow is preferably of taquara reed and variously tipped with wood, animal bone, or fish bone. Clubs are beautifully fashioned of heavy hardwood, decorated with delicate carving, and are swung and thrown with equal skill. The lance is now used only for ceremonial purposes.

Fishing.—Fish is the most important food supply. Trapping and drugging fish with timbo is a communal affair; individuals fish with the bow and arrow. There is occasional night fishing, with spearing by torchlight. The pirarucu is killed by harpoon. The hook and line is little used, and apparently was borrowed recently from the Neo-Brazilians.

Food preparation.—Manioc is peeled, grated, squeezed out by hand, and cooked into a soup. When the soup cools, it is masticated for a few

1:Lipkind E-5 (1937) 1948 SP9 Caraja SP9

252 minutes, then allowed to stand for a while. The resulting fermentation is not allowed to continue long enough to produce an intoxicating drink. 362 This soup, along with a similar soup made of maize, is a daily staple. 252 Manioc and ground maize are also made into cakes, but this is a holiday variation of diet rather than the staff of life as in other regions. The standard methods of cooking meat, fish, and vegetables are boiling, roasting on a spit, roasting on a grate, and roasting in the embers. Occasionally, some vegetables are baked in hot sand. [251] Maize is the only food that is stored. On platform shelves at the top of their rainy-season houses, the *Javahé* pile a supply of maize dried on the cob sufficient to last throughout the dry season.

HOUSES AND VILLAGES

361 The permanent or rainy-season village is erected on a high bank overlooking the river. One or two rows of houses face the river, and the men's [535] house, about 50 feet (15.2 m.) back, faces down river. All the space between the men's house and the family houses is kept perfectly clean and constitutes the dancing plaza of the village. The surrounding clearing extends only a few yards in all directions. All neighboring forest which must be traversed in hunting or gathering is threaded by well-marked [487] trails. A path leads down from the center of the village to the main port where women, married men, and children bathe, and married men land their canoes. Another path cuts diagonally down from the men's house to the bachelor's port where the young men bathe and visitors to the masked dances land their canoes.

342 The house is rectangular in ground plan with supported horizontal ridge poles (fig. 18). Saplings are sunk into the ground at the sides and

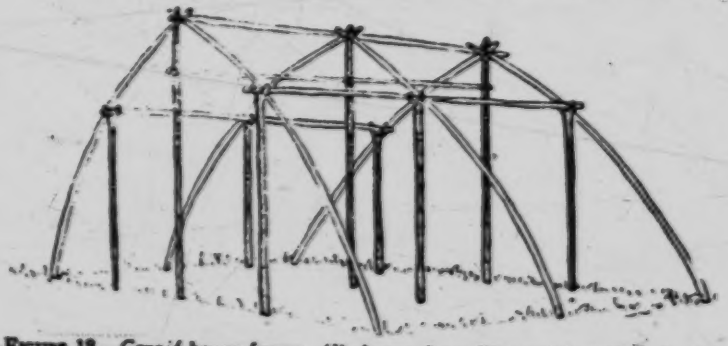


FIGURE 18.—*Carajá* house frame. (Redrawn from Ehrenreich, 1891 b, fig. 3.)

bent over to the ridge pole at the top, where they are firmly tied with bast. Then the whole structure is tightly thatched with successive overlapping layers of palm frond tied to the saplings (pl. 20, *top*). The entrance is a small rectangular opening at the bottom, through which one crawls after

1:Lipkind E-5 (1937) 1948 SP9 Caraja SP9

pushing aside a door of plaited palm. Every married woman in the family cooks at her own fireplace, which consists of two lumps of hardened clay. Mats used for sleeping and sitting are spread over the entire floor. Wooden stools (fig. 19) may also be found. Bows, arrows, and rattles

FIGURE 19.—*Carajá* wooden stool. (Redrawn from Ehrenreich, 1891 b, fig. 13.)

are shoved into the wall thatch. Baskets, used for storing such things as tobacco, urucú, and feathers, are hung by a string from the ridge poles. Large baskets containing vegetables lie on the ground next to the thatch.

The dry-season house is identical in form but smaller and of flimsier construction. Thatching is looser and the walls are thatched only about halfway to the ground, the north and west sides often being left completely open. The dry-season village is generally constructed on a long beach and, as the site grows dirty, is moved along the beach. The ground plan of the dry-season village is identical with the rainy-season village.

DRESS AND ORNAMENTS

The most prominent facial decoration is a blue-black circular scarification about an inch in diameter over each cheekbone. The ears of infants are pierced and an ornament consisting of a small polished capybara tooth with a feather attached is inserted. A common ear ornament for children is a mother-of-pearl disk with a cut feather fringe set on a blackened thin rod. In a perforation of their lower lips, men wear wood or bone labrets of a variety of shapes (pl. 21; fig. 21, *a*), each assigned to a different age grade; old men use simple wooden plugs.

Men wear their hair long, winding it round a plaited cotton rope reddened with urucú. Women wear their hair about shoulder length.

Armlets crocheted of cotton are worn at the wrists and just above the elbow; similar ornaments are worn just below the knee and at the ankle. These are worn particularly by children and are supposed to aid growth.

/16 cont./

296 824 (arikoko). One specimen in the collection is carved out of wood in its natural form (Fig. 4 and Pl. I /see p. 103/, 1).

252 Preparation of food. Directly in front of the house door is found the cooking place, surrounded by low pole frames on which the squeezed manioc is dried. Large earthen pots stand on stones [364] or clay supports over the fire. The ground around is littered with [136] scraps. These heaps are the breeding places of annoying gray flies (the so-called mosca da aldeia), which sting badly and, when they get out of hand, necessitate abandoning the place.

[462] Untiringly the women are busy throughout the day with dragging in the field produce and firewood, the preparation of manioc, pounding maize, opening palm nuts, and the careful supervision of all the culinary processes, in which the Indian housewife, despite the simplicity of the materials, knows how to achieve a relatively great diversity.

[876]

Fig. 4. Tobacco pipe (1/4).

372 824 Fire is still made wholly in the original way by means of the drill (hãdã). It consists of two sticks. The thicker one, wood of the urucú plant, is fixed on the ground after a shallow cavity provided with a deep cut at the side is made near one end. Then the point of the second, thinner stick of taquara /Chusquea sp./ is set in this and is twirled between the palms with strong pressure until a hollow is formed at this point, out of which the glowing dust flows through the notch at the side and can be collected. Thus the procedure is precisely the one illustrated and described by Im Thurn (op. cit., p. 258). As in the method used by the Warrau /Warao/, no special tinder is needed. The pulverized wood itself supplies it. To kindle a livelier flame, dry strips of palm leaf are mixed with the easily flammable red resin (tamararu), which is like sealing wax, and then lighted.

/16 cont./

Naturally the Karaya try to maintain the fire as long as possible and make a new one only when necessary. On longer boat trips glowing pieces of wood are always taken along on a bed of sand.

Meat and fish are roasted on a spit over a hot fire or laid directly on glowing coals until the uppermost layer, or the skin, is completely charred. The ashy parts of the latter, in combination with the reserved juice, make the use of salt unnecessary to a certain degree. Only the Karayahi have begun to become accustomed to European salt. Salty soils, such as are found in the campos at the so-called barreiros /clay pits/, as well as the ash of various woods, must serve as substitutes. Fish are probably also boiled.

Corn on the cob, aipim roots, sweet potatoes, and some palm fruits are likewise roasted over the fire.

The preparation of manioc is much more primitive than among the Xingu and Amazon tribes. The roots, provided with deep cuts, are put in water for several days for maceration, then freed of the skins with knives or sharp shells, and pulverized on the grating board (<u>åranã</u>), a biconvex board about three centimeters thick, with several rows of short buriti thorns in the middle (Pl. VIII /see p. 110/, 4).

The pulverized mass is pressed with the hands, probably also with the aid of stones, to remove completely the poisonous juice, the largest part of which has already been taken out by the maceration, and then, washed and drained in peculiar little baskets (<u>uãriri</u>, see p. 41) plaited out of flexible cipos, dried in the air. By drying it in shallow pots one thus obtains the "water flour" (farinha d'agua) also generally widespread on the Amazon. Because of fermentation during the maceration, it has a slightly sour flavor, but can be kept much longer than the "farinha secca" /dry flour/ of trade, made out of the fresh root. This type of preparation, however, does not seem to be the original one practiced by them. More often, in accordance with an old national custom, the dried mass (puva, <u>beerõ</u>) is baked in large loaf-like lumps after several washings. Finally, small flat

/16 cont./

252 cakes (beijus, ibrä3eko), likewise roasted in pots, are made from the freshly treated root.

203 In combination with maize, manioc flour is also used to make their most popular beverage, uierŏ. Pounded maize is poured into the boiling manioc and stirred well. /17/ When it is sufficiently soft, the mixture is allowed to cool. Then the settlings are chewed by the women in true Indian fashion, whereby the whole thing turns sour and ferments after standing for several days. A sourish beverage something like water gruel is produced, to which honey or sugar-cane juice is sometimes added. The effect is slightly intoxicating.

415 417 [239] The kitchen utensils are simple, but nevertheless somewhat more complete than, say, among the Xingu tribes. Besides earthen pots and gourd containers, as well as mussel shells of the Anodonta and Hyria avicularis serving as spoons, there are already real spoons made of wood or clay (cf. Fig. 5 /see p. 38 / and Fig. 14 /see p. 51 /).

264 Etiquette demands that everyone eat by himself, turned away from the others. Anyone who transgresses must endure the ridicule of the others.

Tools and Implements. Industry and Skill.

197 The industrial activity of the Karaya no longer presents a wholly unclouded picture inasmuch as the original tools have been supplanted more and more by imported ones.

417 172 No details are known about the form and material of their old stone axes. Among the petroglyphs of Martirios Island, however, which undoubtedly are to be ascribed to the ancient Karaya, one sees human figures depicted with stone axes in their hands (see p. 94). The same form is exhibited by a stone ax of unknown origin in the Trocadero Museum in Paris, the handle of which is wrapped with the plaiting in zigzag and cross patterns characteristic of Karaya work. Possibly the piece came from the Castelnau expedition.

5: Krause--6 (1908) 1911 SP9 Caraja SP9

Plate 12

1. Cooking place of the Karaja Indians.

3. Mask hut in Village 7 (South Horde).

2. Karaja boys.

4. Karajá women and girls.

/Plate 12 faces p. 56./

/200 cont./

514 water about 5/4 meters deep with their knees slightly bent and there untie the long penis string and tie it on again.

342 The houses are merely living and sleeping houses; cooking [252] is done outside.

[202] The chiefs in part have better built, larger houses; thus, Plate 41 appears here/ /201/ the one belonging to Chief João III was three to four meters high, five to six meters wide, and equally long (Pl. 39).

[344] There are no meeting houses; in order to bring about a de- [203] cision or announce regulations, the chief goes to the individual houses.

Other special houses are:

343 1. Birth houses. These are erected for the woman when birth 844 is imminent; their construction is said to be identical with that of the other houses.

346 2. The mask house in which the dance masks are kept. It always stands apart from the village and in its method of construction is a dry-season house with a round structure on the narrow side turned toward the village. The arches are usually slightly curved and strengthened on top by a ridge beam (Pl. 12, Ill. 3). The mask houses serve as bachelor houses; the young people are said to sleep here. I saw only four mask huts, but cannot confirm 513 these statements from my observations. In any case, the young people do not sleep in the houses, but rather, if there is no mask house, [209] by a fire which is away from the village. Strangers are given shelter by the chief; they sleep in his house, even though they are unmarried (see the reception which I, with my men, found among the Savajé /pp. 129 ff. in the first part of the work, which is omitted in the translation/).

342 The house belongs to the woman. The man builds it before 443 the marriage, with the assistance of the young people, who are 562 paid for it by the woman with chains of beads. The construction 768 takes one or two days. After death the house is said to be burned.

871 According to the accounts of the Indians, the houses are protected from bolts of lightning by a fish spine stuck on the roof on a pole about half a meter long. Probably only magic is involved here.

[Text continues on p. 84]

/201 cont./

342 496 437 The chief's house is a communal structure. It is built by all the married men, while the activity of the young people is limited to cutting out and tying together the leaves for the roofing. The chief pays for this with arrows, lances, and clubs.

343 Besides these houses there are lighter protective walls (1),

1. Fonseca already mentioned these protective walls in 1773: The tents consist of two mats, one of which serves as a rug, the other as protection from the sun. Rev. trim. 8, p. 378.

a type of wind screen, in the shade of which the family usually remains during the day, and where the cooking is done. On journeys they serve as the sole dwelling, and in the village as drying racks for the aprons of the women.

There are various kinds of such protective walls.

[824] 1. Walls: Walls of palm leaves are fastened to several vertical poles in the same way as for the house covering (nõbõ), or mats are tied to them, forming a vertical wall (bũlẽ). Such walls are encountered in almost all the houses, and they are usually fastened to three poles; also, however, walls of this kind which are twice as [252] long occur. In their /202/ shade is usually found the hearth for cooking, and in front of them lie mats on which the family remains during the day (Pl. 12, Ill. 1; Pl. 41, Ill. 1).

2. Roofs (wãdõ): They are horizontally fastened to several poles put at the edge, usually to four, sometimes to three or six poles. Only mats are used here, and they are tied on with ropes. The mats usually fall down to the ground on the sunny side. Sometimes a protective roof of this kind is also built at one end of a mat wall (Pl. 41, Ill. 1; Pl. 10, Ill. 1). /Ills. 27 and 28 appear here./

361 The village (ĩzõ).

Ehrenreich says that the houses of the Carayahi usually consist of mat walls and stand in wild confusion, without any order. Only the Šambioá were said to have a street-like arrangement of the houses. This arrangement in rows that run parallel to the shore is also present

226 /251/ or die, come to the surface as a result, and can then be conveniently gathered in. The fence prevents the fish from escaping
[262] into the river. Eating this fish is not harmful to human beings; even drinking the water merely causes a stomach-ache. The
[199] Karajá maintain that they learned this type of fishing, which is carried on especially during the rainy season when the water is muddy, from the Chavánte (see also, however, the fish fence of the Tapirapé /see p. 342 /).

I did not see or hear anything about weirs for small fish (adžuriá), on which Ehrenreich reports, nor of other fishing apparatus.

C. Storage and Preparation of Food.

251 The yield from the plantings as well as from hunting and fishing expeditions is usually consumed at once. The hot climate prohibits the laying away of larger supplies; above all, the preservation of meat is completely out of the question because of the lack of salt. In fact, the Indian is forced to go fishing again in the afternoon, since the fish caught in the morning would already be spoiled by suppertime. It is impossible to keep fresh meat for more than a quarter of a day, and even roasted meat is inedible the next day.

[261] Thus, the Indians have to work hard and be constantly concerned about food, especially in the dry season, when the yield from the plantings is always small. To some extent they help themselves with turtles, which, as mentioned above, they keep alive; turtle eggs, cooked and dried, keep for a very long time. But the Indians do not store even plant produce in large quantities; they have supplies for only two or three days in the manioc lying on their supply racks or in the maize kernels in large gourds with a side opening. They also store water in whole gourds.

● 252 All foods are eaten cooked; only fruits, as well as turtle eggs, are eaten raw; everything else is boiled or roasted.

/251 cont./

252 The hearth lies outside the houses, usually in the shade of mat walls or near them. In the rainy season it is moved to the round structures of the houses. It is constructed in two ways: either three truncated cones, the tops of termite hills [ă(ū)dŏ, kĕdŏ], are placed in a triangle in the sand, between which the fire is kindled (Plate 12, Ill. 1), or three broken pot bottoms (wădjĭwĭŭlă), which are set upended, are used instead. The large cooking pots are set on these supports. For roasting, low roasting hearths (kŏbĭŭdŏ) of twigs are used: Four forked sticks are stuck into the ground in a square, two longitudinal sticks are laid between them and over these cross-sticks are laid. The fire, which is lighted underneath, gradually chars the sticks (Plate 61, Ill. 1, Šavajé; see also below, p.168). Roasting on a spit is also customary: a switch is cut from the bushes, tapered to a point, and, with several piranhas strung on it, is stuck obliquely into the sand so that the upper end with the fish is suspended over the fire. The fish are /252/ first roasted on one side, and later, by turning, also on the other side.

313 Dry wood is used for firewood (hāă), as it is found in abundance everywhere on the sandbanks in trees washed ashore, as well as in the forest.

312 [824] Fire (hearth fire: hāŏtĕ) is produced by twirling. Base and twirler may be of the same wood; usually āŭtĕ (Brazilian sarão, the root of a goyaba /guava/ species) is used, but ăndōlōko (Brazilian mŭrĭzĭ) is also supposed to be usable (1). According to

1. The Brazilian names are given in the Indian pronunciation.

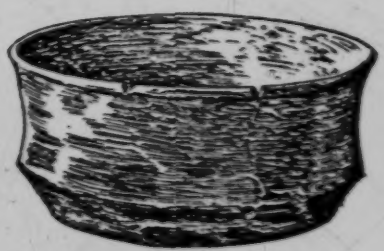
Ehrenreich (Berlin 3937), the drilling stick consists of taquara, the base of Bixa orellana. In the case of the /Ills. 87-89 appear here/ fire twirler reproduced in Ill. 87, the base shows three drilling holes; each hole is opened laterally by a notch so that air can enter. The twirler consists of a wooden rod, to the bottom of which is tied another stick of wood three centimeters long as the actual drilling piece. Tinder is not used; dry palm leaves serve for kindling the flame.

/252 cont./

372 The fire is never allowed to go out, but rather care is taken to keep it constantly burning. On boat trips the Indians take along glowing bast (hāŏdĕ; Ill. 88) or pieces of slowly smoldering wood (hädĕkĕ) on a sand base in the boat, and similarly when they go to the plantings. Apparently, therefore, they dislike drilling new fire, but would rather transfer the fire to the new place. I often had the drilling of fire demonstrated for me, but the men never succeeded in getting beyond a huge development of smoke. These attempts, however, all happened to take place in wet weather.

Ill. 87. Fire twirler.

Ill. 88. Glow bast.



Ill. 89. Cooking pot, ordinary shape.

[252] [415] →

To fan the fire, fans (kōlĭ) which are plaited of palm fronds in simple fashion are used. The cooling fans (Plate 21, Ill. 2) differ from them only in that they have patterning.

252 /253/ Meat is merely roasted; fish and vegetables are [462] eaten roasted and boiled. The preparation of food is the duty of the women; they are busy with it all day. The men, too, however, know how to do it, and on journeys they roast and boil their food themselves in case of emergency. In the villages I never saw roasting hearths; these were found only on sandbanks with traces of camps. Wandering bands use them occasionally. My Karajá always built such roasting hearths

/253 cont./

on the Šavajé journey. Apparently they are used more by the men for the grilling of fish, but the men also understand boiling. 252

Roasting is done on the roasting hearths or on the spit. Meat and fish are roasted until the outer layer is charred. This strong burning makes up for the lack of salt to a certain extent. In the same way, palm nuts and other fruits are roasted in the fire, then later cracked open and eaten. In flat bowls (?) the fruit seeds of the coceiro (hõlẽnĭ) are roasted from October on. These seeds are then pounded, mixed

Ill. 90.
Double-bellied cooking pot.

Ill. 91.
Three-legged cooking pot.

[415]

with the meat of the nut, and this is then roasted together.

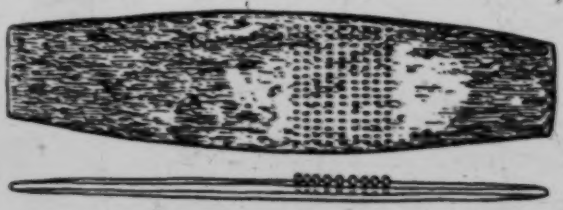
Boiling in large cooking pots preponderates by far, however. The cooking pots (wădjĭwĭ, wădšiwĭ) are made of gray clay; their typical shape is reproduced in Ill. 89. They are generally undecorated. Their diameter is often tremendous, measuring up to 80 centimeters; the height, however, is generally uniform (11-14 centimeters), so that such huge pots appear more bowl-shaped. Sometimes they are covered with clay plates. Vessels of a special type are the double-bellied vessel (Ill. 90), as well as the three-legged cooking pot (Ill. 91); both were likewise called wădjĭwĭ. [303]

Fish, for one thing, are boiled; they are cleaned, scaled, cut into pieces, and thus boiled. When pikĭ fruits are in season, they are boiled with these. The chameleon is likewise skinned and boiled. Above all, manioc is prepared in this way. It constitutes the chief food. The preparation of the poisonous manioc is done as [262]

/253 cont./

252 follows: The root, provided with incisions, /254/ is placed in [412] water for several days, then scraped with a sharpened mussel shell, [237] and after that grated on the wooden grater [(k)ɔ̃lānă̆]. The longish, rectangular, flat piece of wood bears in the center of one side several transverse rows of inset points of prejauva wood

[412]



Ill. 92.
Manioc grater.

[516] (Ill. 92). The woman kneels while grating and holds the piece of wood against her body and braced against the ground. The well-known palates of the pirarucú [237] fish also serve as graters. After that the mass is mixed [415] with water and placed on the rod-sieve [bŭlĕ̆djú, pronounced: brĕ(ĭ)djĕ̆]. This consists of thin little cane rods arranged side by side, which at rather wide intervals are interwoven with two strings, in the same way as the net coverings (Plate 55, Ill. 1). Such rod-

[412]

Ill. 93.
Stirring spoon.

sieves serve, for one thing, as sieves for pounded manioc and for potter's clay, and then, too, as a manioc press, and finally as a base in pottery-making. On such sieves, therefore, the mass of manioc is cleaned, large pieces are picked out, and the sieve, along with the mass, is then rolled up and at the same time pressed hard with the hands, so that the poisonous juice flows out. [262] The resulting coarse flour (kĕnõdĕ̆) is cooked to a manioc mush, the common food of the Indians. The sweet manioc (aipim) is [412] treated somewhat differently. It is cut up and crumbled and then [412] pounded with the thick wooden pestle approximately one and a half meters long (hãõ̆) in the mortar about 50 centimeters high and 26

/254 cont./

centimeters wide (kõwṍ), which is worked from a tree trunk with a wall three centimeters thick (Plate 40, Ill. 3). This pounded mass is placed on a sieve resting on a bowl or a pot. As such sieves, dome-shaped or hemispherical basket-sieves (wãlĭlĭšĭ́) plaited of stout wickerwork are sometimes used, or flat, round sieve-plates (ũĭtjṹ õdãmṍdĭ́; Plate 55, Ills. 2, 3). In Schischá, modern wares are already manufactured: sieves with a one-piece wooden edge five centimeters high and fine, patterned bast plaiting, which are made essentially for use by the Brazilians (ũĭtjom(a); Plate 55, Ill. 4). On these sieves impurities are first picked out by hand, then the sieve is taken in the left hand, and, by a rapid beating on it from above with the right hand, the mass is sieved through it. Larger pieces remaining behind go back into the mortar, are again pounded, and then /255/ sieved again. When sufficient flour has been collected, it is put in the large cooking pot, water from a gourd water-container is poured on it, and the pot is put on the fire.

For stirring, long flat wooden spoons (hãlắdã́ṍ) of tarumá wood are used (Ill. 93).

Ehrenreich reports that the Indians dry this flour in flat pots, in other words, make farinha d'agua, which keeps for a long time, that they leach out the dried mass (puva beero; according to my notes, bãlo) several times and bake thick loaves out of it; that in small pots they make small roasted flat cakes (beiju: ibre-jeko) out of fresh roots. I neither saw nor heard anything about any of this.

Fruits that are still unripe are popularly taken and buried in the sand, where they ripen. Only then are they eaten.

Of spices only peppers (kãšĭwẽ́ra: the round-seeded kind) are used. They are grown in the plantings; the pods are pounded and mixed with water, and the roasted fish are dipped in this sauce.

Salt (ĭnã̆tũ, notakànà) is lacking; only in Village 6 did they have bitter salt from the salt mine near São José, which was mixed with red earth and which they had bartered for in São José. Their hunger for salt seems to be extremely great; they are constantly begging for this condiment. But it is strange in this connection

/358 cont./

301 Dance belts (wă̆dă̆kă̆nă̆) of the male youth are not as elaborate as those of the Karajá, but are kept essentially simpler. One specimen is striped black and white lengthwise; on its lower edge, on a separate string, hang two bunches of Thevetia fruits and one to three feather rods, alternately. The other one, coming from Schischá, in addition to the lengthwise stripes, exhibits a cross-striping; on its lower edge, directly alternating, are fastened at each place two pairs of Thevetia fruits and one feather rod (Pl. 59, Ill. 12).

262 6. Food. The Šavajé, like the Karajá, live on the fish
136 that they catch and the yield from their plantings. The lake on which they live is extremely rich in fish, in spite of its shallow depth (0.75 to one meter); there were even pirarucús
311 in it. The planting lay far from the village, about six or seven hours away, on the edge of the rainy-season lake. It was growing extremely well and so thickly that one could scarcely follow the path in it. Close beside the new planting there was an older one.
482 Here and there filled back-baskets lay by the wayside, waiting to be picked up.

• 257 The manioc is pounded in a knee-high mortar (kōŏ̆) which
[412] has an approximately finger-thick wall, with a pestle (hāā̆ū̆) of reddish wood 1.6 meters long and 0.10 meters thick, or it is rubbed on a wooden grater (wōl̄ānă̆kiă̆), /359/ picked over on the rod-sieve (brēdjĕ̆), and pressed in it. Then this meal is
262 mixed with water and cooked. Such manioc mush (ĭūā̆lŭ̆) also constitutes the chief food of the Šavajé. In addition, I also saw yellow mush and green vegetables as festive foods.

286 Fishing was done by the young people with bows and arrows. Early in the morning they would already go out on the
[123] lake and soon return with a good yield. I received my share of everything, even of the huge pirarucú which was caught on the second forenoon. The lucky fisherman took out the entrails of the animal and then cut out the sides of the belly, which were distributed by the chief and placed on different piles. Then the rib pieces of three ribs each were chopped out and likewise distributed. Every family received its share. I, too, was given some.

/359 cont./

235 Of tame animals I found among the Šavajé:

Chickens, which were gladly sold to me, but were not eaten by them; vultures, spoonbills, and parakeets sat tethered on the supply racks in front of the houses; vultures in large numbers squatted on the ground near the wall posts in the houses. Araras were totally absent. Instead, a huge white eagle sat tied to a low cross-bar behind the chief's house (Pl. 30, Ill. 2).

264 The women ate even in my presence. Only the girl who traveled back to the Karajá with us ate turned away from us on the trip, and only when she thought she was not being observed.

252 The hearth, as mentioned above, lies in the circular structures of the houses, on both sides of the entrance. As among the Karajá, it consists of the tips of three termite hills or of three clay shards. Roasting is done on grills (Pl. 61, Ill. 1). [412]

415 The cooking vessels are identical with those of the Karajá. 412 The manioc grater (wõlãnăkiă; in the women's language, kõlãnăkiĕ) and the rod-sieves (brẽdjĕ) have the same shape and construction as those of the Karajá. For stirring, an oar-shaped spoon (nãlĭhĭ; Ill. 193) is used. [184] For everything else, see the Karajá!

Ill. 193 a, b. Stirring spoon. (b from the side).

249 The luxury item is tobacco, which is cultivated in a considerably better variety among the Šavajé than among the Karajá. [438] The latter buy large quantities of it from the former, even cuttings, so that they will be able to grow this better variety themselves at home. Tobacco (kõtĭ) is stored plaited into three-part braids (Ill. 194) and is carried in plaited bags or such

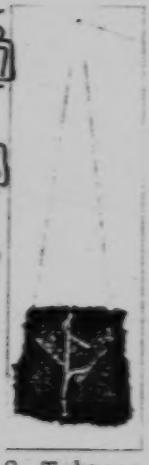
252

1. Grill of the Šavajé.

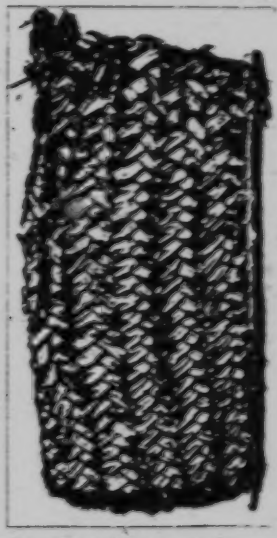
415 [237]

[285]

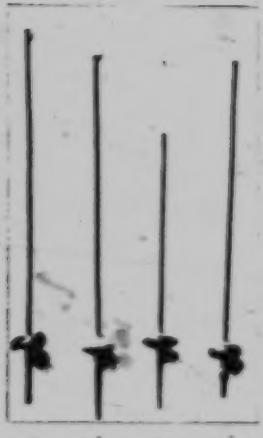
283



2. Tobacco pouch of monkey skin.



3. Carrying sack, plaited out of a palm frond.



a b c d

5. Spindles. a Wax, b unfired, c and d fired clay.

283

4. Bow for picking cotton apart.

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

136 They are as tall as a man, and, standing in line, their uniform black heads, white breasts and long, black legs, gave them a decidedly military appearance. The reflection in the water gave the illusion of a double line. I believe this is the largest bird that flies. It must have a long, clear space or it cannot rise. From standing humped up, like a goose on a cold day, it takes a few hesitating steps, then several determined strides, then breaks into a run, followed by a long series of big jumps and flapping of its huge wings, until, finally, it gets clear of the ground.

114 As we were borne along at night where the river was broad and deep and free of obstructions, all slept, or tried to sleep, excepting one or two watchers. My improvised bed in our large canoe was made of a large, square tin can, the side of a big tin wash-basin and the half of a gourd shell. My companions reclined on similar beds.

609 One obscure night, as we moved silently onward, like a giant phantom, we descried a light some distance ahead and heard Karayá shouting to us from a sand island. Fearing that they might not be friendly, and because of the darkness, our first thought was to pass on and not land where they [206] were. But a moment later, we discovered that they were a friendly fishing party: so we went ashore. As we drew [533] near to land, our Karayá pilot, Pedro Monco, sang one of their familiar tribal songs. It was of a joyful strain, though extremely peculiar, suggesting, somewhat, the running and bleating of a deer. tI is usually sung for the purpose of announcing to those on shore that visitors are arriving, that they are friendly, and that they are happy to meet their friends on land. Our trumpets were also sounded, and I played a hymn on the cornet. Our arrival appeared to give the fishing party much pleasure. The first thing they asked for was manioc meal and fish hooks. They were all in nature's dress, except the captain of the band, who wore a blanket.

268 Soon after we disembarked, which was past midnight, a [252] Karayá appeared with what resembled a skinned cat, and placed it over the fire to broil. "What is this?" I inquired.

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

227 the genipapa or wine fruit, a very soggy, tough fruit as
228 large as a pear. It looks and tastes something like a fig soaked in vinegar, but is much prized by the natives. But, as elsewhere mentioned, the palm is the never-failing friend of the children of Nature. One or another of its multitudinous varieties will have a little food of some kind for them every day in the year, such as nuts, fruits and vegetables;
[824] and besides, will furnish them the material for their huts, and for bows, arrows and cordage. Though all else should fail, these trees will remain as a tree of life to them. It seems strange that they have no oranges. This fruit will flourish in this region, even doing well without any care, once it has been given a good start. The absence of this tree is the more remarkable because the Karayá are very fond of oranges, and undertake journeys lasting weeks to obtain them. Wild honey is also a much prized article of food, as it is among
[237] most South American savages. They make the wax into black balls, or discs about one inch thick, to be used as a glue.

276 The Karayá have also a kind of tobacco, which contains but a slight percentage of nicotine. The dried leaves are kept in large, square packages covered with palm-leaves. To prepare it for use, it is pulverized between the hands, then smoked in a pipe that looks like a funnel-shaped plug. The pipe most used is one fashioned by Nature herself. It is a certain kind of fruit-shell, or pod, which is funnel-shaped and hollow. Failing this, a pipe is made of a kind of hard wood. The bowl and stem are one straight piece; therefore, when in use, the cavity is in a horizontal position, and not held upright, like the civilized (?) man's flue. The part that enters the mouth is so large that the lips are greatly distended in closing around it, hereby increasing the already ugly appearance of the mouth caused by the repulsive ornament in the lower lip. I have seen the front teeth hollowed somewhat to fit around this huge plug.

252 No less interesting than the kind of food used by these people, is the means whereby it is prepared for eating. In

the open air, just in front of the entrance to each hut, is the cooking place, which is surrounded by a slightly raised platform of sticks on which the manioc meal is evaporated. Large earthen pots are seen resting upon stands over the fire; while the ground around is littered with garbage, which, as previously mentioned, ferments, and attracts and breeds swarms of pestiferous flies. The women are as busy as bees, and toil untiringly throughout the whole of each and every day, gathering fruits and vegetables from forest and field, going many miles distant and returning, staggering under heavy burdens, gathering firewood, preparing manioc meal, pulverizing corn in wooden mortars, splitting the small cocoa nuts, and attending to the cooking. Dr. Ehrenreich says of the Karayá wife, that though her raw materials are limited, she, nevertheless, succeeds in producing a good assortment of food. Among all savage and semi-barbarous peoples, the females labor more assiduously than the males, and the burden of providing for the family seems to fall more upon them than upon the males. Here again, we observe the similarity between these children of Nature and the wild creatures, upon the female of whom falls the burden of providing for the brood.

The Karayá have no matches, or any of the appliances of civilization for kindling a fire, but still adhere to the ancient method. Fire is produced by means of two sticks of wood, one, which is of urucú, being secured to the ground. This is grooved and morticed in such a way that by setting the point of the second piece, which is a taquára reed, into the groove and causing it to spin rapidly by rolling it between the palms, glowing dust issues from the side of the first piece, with which a fire is kindled. Punk is not used; the piece of wood that is bored takes the place of punk. With this glowing dust, strips of palm-leaves are ignited after being daubed with easily inflammable red resin. But the primitive housekeepers seldom have to resort to this method of producing fire as they do not allow their camp-fires to die out. When on a journey, they carry fire-brands, or glowing coals, which are kept alive at times by being buried in the sand.

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

Brazil.

252 Fish and game are sometimes prepared for eating by cooking in a clay pot; but the usual method is to impale the meat on a stake which is set up in the ground by the camp-fire and inclined over it; or else to place it upon glowing coals and allow it to remain there until the outside is burned to a [263] crisp. As a portion of this crisp part is naturally reduced to ashes, a saline substance is produced, which, mingling with the juice, flavors the meat. Various root foods, and also ears of corn, are prepared for eating by roasting over the fire.

317 Besides the ash salts just mentioned, the Karayá contrive [263] to extract a little sodium chloride from certain earth banks which contain a small percentage of this substance. It is only recently that they have begun to use salt obtained from the civilized world. Banks of saline earth are easy to locate as the wild beasts frequent these places to "lick." In the cattle-raising regions, a herdsman is much pleased to have one or more of these briny spots in his territory so that his cattle may thereby obtain salt.

184 "The poor tame brothers" of the Sambiða, the Karayáhy [241] branch of the family, though they are supplied to a limited extent with axes and grubbing hoes, do very little planting. [231] Neither have they many domesticated creatures. Those they do have are largely birds of the parrot family, which they regard with affection, though their feathers are plucked to be used in ornament making.